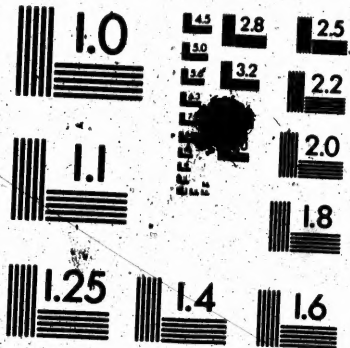


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A SERMON

PREACHED IN

CHRIST CHURCH, BELLEVILLE.

(FREE-SEATED.)

SUNDAY EVENING, JANUARY 7TH, 1866,

THE ANNIVERSARY OF ITS OPENING.

BY

REV. SEPTIMUS JONES, B. A. INCUMBENT.

PUBLISHED BY REQUEST.

PRICE 10 CENTS.

PROCEEDS TO BE APPLIED TO DEFRAYING THE EXPENSES OF PUBLISHING.

Belleville :

PRINTED AT THE INTELLIGENCER OFFICE, CORNER FRONT & BRIDGE STS.
SOLD BY J. C. OVERELL, TURNBULL'S BLOCK, FRONT-ST.

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PREFATORY NOTE.

On the evening when the following discourse was delivered, the weather was so intensely severe that many who very much wished to hear it were unable to attend. Others who did hear it felt a desire to have the history of our first year's progress preserved in some permanent form, and all were inclined to hope that the record might encourage other friends of free-seated churches to go and do likewise. In compliance with their wishes I have consented to put the MSS. into the printer's hands, only asking the reader to believe that if there is in it less of Christ and of the sweetness of His Gospel than might be wished, this arises from the occasion, not from habit or design.

As the sermon (if sermon it can be called) was in many parts spoken from brief notes I may not have been able in every instance to recall the precise words, but the substance is the same.

S. J.

CHRIST CHURCH, January 15, 1866.

A SERMON.

"Thou shalt remember all the way which the Lord thy God led thee."—
Deut. VIII, V. 2.

It is very profitable for us from time to time to review the history of the past. Experience, like a torch-bearer, lights us on our present way, and even casts some prophetic rays upon the probabilities of the future.

The Christian in particular is called upon to make these reviews, not only that he may better trace the hand of Divine Providence ever ordering his steps, but also that he may refresh his memory concerning those innumerable mercies which we are too wont to accept as a matter of course, without thankfulness and even without thought.

And if this be true of individuals, it is equally so of communities and churches. Thus Moses in our text, which forms a portion of his celebrated farewell sermon to the Israelites just before his death, endeavours to stir them up to gratitude and obedience, by recalling to their memory the dealings of the Almighty with them, during their long sojourn in the desert.

"Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness."

On the first Sunday of the year eighteen hundred and sixty-five, this house was opened for divine service; to-day therefore is the anniversary of that event, and I am sure it will be pleasant and profitable for us, at the close of

twelve months fellowship and labor as a Christian Church to make a general review of the ground over which we have travelled, that we may remember all the way which the Lord our God hath led us.

In narrating the history of this Church and congregation for the year past, it will be necessary to glance briefly a little further back.

All who are acquainted with the circumstances under which this enterprize was begun, are aware that we had many difficulties to encounter; many were doubtful of its success, and there was a general timidity felt even by its warmest friends. All admitted that further Church accommodation was required, but thought that a very small Church made entirely dependent upon St. Thomas' would best attain the object in view, as it must be some years before the new church could be made self supporting. It was further urged that the fearful financial depression which had been growing worse for three successive years, rendered it quite hopeless to attempt raising any large amount of funds to build such a church or to sustain it after it was built.

And when in accordance with a desire I had all along entertained and frequently expressed, it was at last determined that our seats should be thrown open wholly free of charge, while we would depend simply upon the free-will offerings of the people upon the plates from Sunday to Sunday for our support; then some thought we had given the death blow to our enterprise.

A few of our neighbors prophesied our signal failure, and I am not quite sure that there are not still some timid persons even among ourselves, who up to this day regard our position as one of experiment rather than of success. Whether they are right or wrong is not a question which I at this moment profess to decide, although, I think some light will be thrown upon it before we close. But one thing I will say, that to carry on an enterprize doubting of its success, to have some of its supporters continually tearing about this step, and shaking their heads at that,

ever ready to see in every little fluctuation of prosperity some sign of failure or decline, is a great hindrance to its progress, a grievous weight upon the skirts of those strong and sturdy souls full of faith and hope, by whom alone any great and difficult work was ever carried to a triumphant termination.

The only answer to such doubtings is to live them down, and this is what we have been doing and what we will do, the Lord helping us, as fast as we can.

Some predicted that this church would never be completed; but it was open for Divine service in a few months. Others then declared that it would be blown down, but it is standing still. Instead of being ill fitted for seeing and hearing, or hot in summer and cold in winter; it is allowed by everybody to be in all these respects one of the most comfortable places of worship in the Town.

Although it will seat some fifty more than St. Thomas', say from five to seven hundred persons, instead of being twice too large, it only accommodates with comfort a full Sunday evening congregation, and on various occasions has been altogether too small to receive the crowd of worshippers thronging to its doors.* Whatever may have been our disadvantages in the past, it is high time for us to gather up courage and quit ourselves like men for the future.

We have now been in operation for a whole year, and in spite of all our difficulties are this night an established fact, a church and a congregation, and may, thankfully and devoutly declare "Hitherto hath the Lord helped us."

At the end of the first month it was supposed that the novelty having passed away, our congregations would rapidly diminish, but this was not the case to any serious extent. Those who remained faithful drew nearer together and felt the necessity for working shoulder to shoulder, and heart to heart, and there has been ever since

* It is gratifying to know that additional pews have been lately required to be erected in the mother church.

a sure but steady increase, so that our attendance now shows a higher average than at any time since the church was opened.

It may be interesting to know, whence come the throng which we see assembled here from time to time. Without going into too minute a detail, I would observe that I have down on my register about two hundred houses, out of which, including employees, single persons, and so-forth, from one to eight worshippers attend with more or less regularity at this church. Of these, in round numbers eighty houses are in Coleman Ward, or on this side of the river, one hundred and twenty on the other, over two hundred in all in Belleville or the neighborhood. And I will take this opportunity of saying that, when you add to these the various houses outside my own congregation with which I have occasionally to visit, remembering that they are scattered one, two, three, four and even eight miles this way and that, and that two persons residing in exactly opposite directions may happen to be sick at the same time, you can see by a very simple computation that it is impossible for me to call oftener than three or four times a year at every house. And I will make another remark about these two hundred houses before I pass on, viz, that they average three persons each who might regularly frequent the church. Large as our attendance is, therefore you see how much it falls below what it ought to be.

Let there be greater faithfulness among us in this respect. Whenever the house of prayer is open we ought to be found in our place, unless we can plead some reason for our absence which we would not be ashamed to offer to God himself. Parents should remember the effect of their example upon their children. A father, who lies in bed on Sunday morning, or lounges about the house reading his newspaper, when he should be in his pew, must not wonder if his sons learn to despise the Sanctuary, and the Lord's day, and treat him as he treats his Father in Heaven. The mother who allows her household cares to keep her from church or to make her late in

coming, whatever she may say to her daughters with her lips, teaches them by her example to follow in her steps.

When any of you without cause absent yourselves from God's House, you not only grieve the Lord by slighting his ordinances and wrong your own soul, but you also discourage your ministers, lessen the enjoyment of your fellow worshippers, and defraud them of any advantage, (and surely every christian's petition ought to be worth something,) which they might have derived from your earnest and united prayers.

Attendance upon public worship, however, though our duty and our privilege will do us little good if it fail to put us upon the endeavour to fulfil, as respect ourselves and our households, all the commandments and ordinances of the Lord, particularly His injunctions concerning those two sacraments Baptism and the Lord's Supper, which when they can be had, every reformed church agrees to hold, are generally necessary to salvation. Although the Scripture no-where teaches that the children of believers dying unbaptized will be lost, yet it is undoubtedly the duty, as it ought to be the delight of all parents to bring young children publicly to Christ, especially in His own house, that he may bless them and receive them into His outward and visible church. In order to impress this point I from the first set apart the fourth Sunday in every month for the administration of this rite in the church, giving notice of it by way of reminder from month to month. This duty has been pretty generally attended to, there having been fifty-six children and eight grown persons, sixty-four in-all, baptized during the year past. Of these I am sorry to say only thirty-four were baptized in the church, that being as all must allow, the proper place, as also for marriages, of which there have been seven, only one of them being solemnized in the house of God.

There have been as I said sixty-four baptisms in all, but baptism standing by itself, divorced from christian teaching, and christian training, becomes a mockery and

worse than an empty form. Not only therefore is it impressed upon parents and sponsors, as in our baptismal service, that the children in order to be saved must be taught to repent and believe, and follow the Lord Jesus Christ, but the Sunday School itself, is organized to further this great design; not to supplant the parents, not to lift the labour or the responsibility off from them, for no one can do this, but to assist them in the good work.

Our Sunday School met for the first time on January 15th, for we thought it better soon to make a beginning, however small, most of us expecting to meet only some thirty or forty scholars, but when we came we found gathered together eighty children and eight teachers with promises of more. Our Sunday School has therefore been now in operation less than a year; but on Sunday last there were in attendance out of 225 on the roll 167 pupils and 20 teachers. The collection \$1 26. It is interesting to notice how this number of 167 pupils was made up. There were in attendance 43 unable to read, but who can be taught their little catechisms and their hymns, and be trained from the earliest dawnings of intelligence to sing the praises of their God and Saviour, and to learn their duty towards God, and towards their fathers and mothers, their brothers and sisters, and all mankind; and love their Sunday School, and love their church. By and by they pass into the Sunday School proper, thence into the junior Bible classes, one for boys and one for girls; thence into the class to prepare them for confirmation, which will be administered here once every year; thence after confirmation into the adult male or adult female Bible class, more especially intended for the benefit of those who have been confirmed, and for those who may wish further to qualify themselves to act as teachers in their turn.

This being a new church we had everything to provide, Bibles and Testaments, Catechisms, and Question Books, and Hymn Books, and such like; and so we adopted the plan of a weekly Sunday School collection, which during

the eleven months past has yielded \$65 48, not much more than sufficient to furnish the requisites mentioned above, and make a contribution from the children to the Widows' and Orphans' Fund. We also laid the foundation of an excellent Sunday School Library, at a cost of about one hundred dollars, an amount which was cheerfully raised chiefly by subscription.

In order to repair losses by wear and tear, keep pace with the growth of the school, and maintain the interest of the Library, some of the teachers and scholars formed a Saturday afternoon sewing circle for a Christmas Tree. The Tree flourished well and shed its fruit on Thursday last, yielding about sixty dollars more for that object, making in all nearly two hundred dollars raised for the Sunday School alone. And I do not know that there is any branch of our expenditure that we can contemplate with more unalloyed satisfaction.

The Sunday School is the nursery of the church. The infant class itself contains the seedlings which are afterwards to be set out to stock the garden of the Lord. Youth is the time for stamping moral and religious impressions. And how wholesome must be the influence of a good Sunday School Library of christian and attractive books, put into the hands of the young when frivolous and demoralizing literature threatens like a deluge to overwhelm society. And who can compute in dollars and cents, the influence for time and for eternity, exerted by such a Sunday School as ours, planted in a Town where children are particularly liable to be led astray. How sound is the doctrine, how pure the morality of the church catechism. How choice the hymns and collects which they commit to memory, how precious above all the words of scripture, and of our Lord Jesus Christ so early instilled which they can scarcely ever wholly forget. As respects visible spiritual fruits in the conversion and sanctification of souls we will not, as the manner of some is, boastfully or confidently speak. If we had more faith in the conversion, or in what is better still, the continual sanctification of the

young we should oftener see it. Meanwhile the scholars are remarkably orderly, regular and attentive; those who have been confirmed instead of leaving us, seem desirous of remaining in the Bible classes or to act as teachers. Many of them attend our week-night services and are exceedingly exemplary in their behaviour. God only knows the heart; this is a sowing, not as yet a reaping, work. But 'tis a blessed employment and we sow in faith assuredly believing that in due season we shall reap if we faint not, for God's word will not return unto him void.

The great object of the Sunday School undoubtedly is to assist in training up baptized children as members of Christ, children of God and inheritors of the Kingdom of Heaven, but ecclesiastically speaking, it is to prepare them duly for confirmation. Judged by this test, we have been blessed with remarkable success; in less than eight months after the church was opened forty-eight youth, and sixty-one grown persons, in all one hundred and nine had come forward to ratify their baptismal vows and to enrol themselves among those who at least desire to be the children of God and the followers of our Lord Jesus Christ. As might have been foreseen all have not fulfilled every pleasing expectation which their act was suited to inspire, but on the whole I am encouraged to hope that there has been decided progress in holy things; this would partly appear from our growing attendance upon the Supper of the Lord. At our first monthly communion in January we had thirty-six, at our last ordinary communion in November sixty-six, and on Christmas day one hundred and twenty-five, many of these after long and most serious consideration then communicating for the first time, so that our monthly communions should in future be much larger than before. More than forty dollars has been contributed as communion money for the poor.

Perhaps you will have noticed that there has been nothing said thus far to-night upon the head of burials; of these I have performed none, owing to the fact that there is not as yet any grave yard connected with this church,

nor any public burial ground generally available to the Town. And I cannot refrain from expressing here my astonishment and regret that a Town of the size, the resources and the intelligence of Belleville, should year after year lie supinely indifferent under the danger and reproach of having no public cemetery outside the Corporation limits. How strange that in this intelligent era, in spite of the unanimous warnings of medical men, we should persist in gathering dead bodies from all the country round and depositing them almost one upon another in the very heart of our beautiful Town. How much longer shall we continue thus to sow these masses of corruption and disease at the very doors and under the very windows of our dwelling houses, and our churches, poisoning the air we breathe and the water we drink, diligently wooing as it were a visit from every pestilence which stalks over the land, and furnishing a kind of rallying point or base of operations from which cholera or plague may most effectually direct its attacks against the health and life of the public. I sincerely trust that we shall not wait to be taught this lesson in the summer of 1866 by the scourge of a dear bought and terrible experience.

And perhaps it may be well to say one word about the financial prospects of this church, concerning which so many dismal forebodings were entertained.

First as to the building Fund. The half lot on which the Church stands was sold to us by Mr. Schreiber of Toronto, for the reasonable sum of \$400 (paid.) The other half we have taken lately at the same price, the committee giving their personal notes, and Mr. Schreiber acting most handsomely throughout. The whole property 235 feet in front by 150 feet deep, is now surrounded by a substantial fence. The contract price of the church was \$2200; to this add for extras \$500, for fresco work \$300, for pulpits, matting, lights, &c., \$500, for fence \$100, making in all about \$4,500 for the church alone.

Moreover the vestry in the true spirit of christian gentlemen resolved that my salary should be paid in full

during the time I had been thrown out of employment, especially as my attention had been chiefly devoted to collecting funds and urging on the work. Fifty dollars of this I felt much pleasure in handing back to the Treasurer as a donation to the building fund.

The Harmonium also cost about \$200; thus the whole expense has been about \$1,600. Towards the payment of this there has been raised about \$3,000, including \$800 by bazaar, and some \$300 in other ways during the past year, leaving now a gross debt of \$1,600, kindly loaned at a reasonable rate of interest by a lady favourable to our cause.

We now come to the necessary current expenses which in round numbers may be set down at about \$1,000 a year. To meet this our ordinary Sunday collections have been \$897. Thank-offerings for special mercies \$83, making in all \$985, or \$65 short at the end of the year; a sum which will be very easily made up. And I would take this opportunity of reminding you my brethren how by a very little extra exertion every Sunday—or by increased faithfulness in paying back to the All-seeing God, those arrears into which you may by absence, or other causes, unavoidably fall from week to week, you might prevent our having any deficiency whatever. Nor must I forget to thank you for your noble Christmas offering of \$56, which in a year of high prices, and to me of unusual expense was peculiarly acceptable. And I may be permitted further to acknowledge with pardonable pride, with thankfulness to you, and above all with devout gratitude to Almighty God, that never in my life was I more punctually paid or more comfortably circumstanced in every way than I am now. Thus in short including Building Fund, Sunday School current expenses, Missionary collections, and so forth, about \$2,400 have been actually raised during the past year, and about \$4,500 since the church was begun.

Sometimes when considering the circumstances of my congregation, I have been ready to fear that they were too heavily taxed, but I have been repeatedly assured when expressing my fears to those whom I knew to be the most

liberal that they were not tired, and that the free church instead of costing them more, cost them less than one which was pewed. The truth is that the burden as a rule is sustained by the many and not by the few, and although we are not as a congregation wealthy, yet we are a thriving and well to do people—not indulging in fashionable extravagance, but living within our means, and such are the people who have something to give, and who can give it honestly and with a good heart; and giving it from week to week, the tax is less severely felt. If then we have been thus upheld in a year of money scarceness and unusual church expense, what rational doubt of success can we entertain, God helping us, for the year to come? I have none.

And now I would ask you whether upon this review we have not abundant reasons to remember with gratitude all the way which the Lord our God has led us?

If a year ago any one had ventured to predict such a measure of prosperity as this, would he not have been greeted with a smile of incredulity? Surely God has blessed us far beyond our expectations, infinitely above our deserts. And now let me inquire briefly what have been some of the causes of our success.

First of all, of course I place the Blessing of Almighty God. If this work had not been of God it would have come to naught, but if it is of Him no one can overthrow it. This every Christian man devoutly believes and therefore I shall take it for granted and pass on.

There have been also many lesser, yet nevertheless influential, causes contributing to our progress,

To begin with, another church was obviously needed, especially on this side of the river where there was none at all. And what was wanted was a *free-seated* church. I am more and more persuaded that we are upon a sound principle. A church is not like a show or public exhibition, where there is a certain charge for admittance. We will not cut up the Lord's House into little stalls, and then tell the people that they must pay so much to go into this

ons, and so much to go into that. We will make no distinctions between the rich and the poor. We have enough of this outside of the church, without bringing it in here under the very eye of God. We will not say to the rich man, sit you forward here in a good place; and to the poorer man, your soul is not of so much consequence, and whether you can hear or not, you must sit back there. We will not do with the Gospel fountain what men do when they find a valuable mineral spring upon their land—fence it round and build a house over it, and charge persons so much when they come to drink. No my brethren. We have built a house over the Gospel Spring opened here, but it is not to keep the people out, it is to bring them in. We believe that we have something here which will do them good, and we wish every one, whosoever will, to come and try it, and “take of the water of life freely.” “Ho! every one that thirsteth, come ye to the waters, and he that hath no money come ye buy and eat. Yea, come buy wine and milk without money and without price.”

And as for me I am your humble servant for the Lord Jesus Christ's sake. I must endeavour to keep this spring open and pure; and my cup clean, and dip it up and hand it to you when you come; but as for payment I will say nothing about it. All I ask is to be enabled to live. Every man should know best what he can afford. I throw myself upon your gentlemanly feelings, upon your Christian principle, upon your conscience, and upon your heart, and I know that you are pleased at the confidence I place in you, and will not let me fall.

2. Moreover I am persuaded that we have among us many *praying people*. This undertaking is undoubtedly the fruit of many prayers. We felt deeply our need of God's help. We asked and have obtained it to a degree at which everybody is surprised. No one can tell until the great day of account what we owe as a congregation to the secret prayers of that faithful band whose names are written in the Lamb's book, and who are ever bearing this church, its minister, and people upon their hearts at the throne of

Grace. O, brethren, pray on, pray more earnestly and without ceasing that God would make us a praise in the earth.

3. But with prayer we must have work. Prayer and work are the two oars by which the church is moved forward. One will not do without the other. The most laborious minister can effect little single-handed. Every Christian should be a worker. Thank God we have some noble indefatigable workers in this congregation, who when they put their hand to any good work will never let it go again, so long as breath is in them, until it is finished. But there is room for more. We had here one hundred and twenty-five communicants on Christmas Day; now suppose for one moment that we had in this congregation one hundred and twenty-five workers, all as good as the best we have now, who can describe the effects which would follow? What life, what energy, what progress would ensue? How many careless ones would these one hundred and twenty-five prevail upon to come to the house of God! How soon would our congregation swell and multiply, and fill this ample building, gallery and all, to its utmost capacity! What crowds would come forward asking as a privilege to be set on work, to be allowed to teach in the Sunday School, or visit and gather in those straggling children for whose soul's welfare too little thought is perhaps taken by their parents. What numbers would offer their services to work for the sewing circle, to collect funds, to visit the poor, to read or converse with the aged, the blind, the uneducated, the infirm, for their edification and comfort. How soon would our church debt melt away like ice before a summer's sun, this church be turned into a school house, and a larger and more substantial stone edifice be erected by its side, and we be able not only to sustain ourselves, but also singlehanded to send a missionary into the destitute settlements in our rear. Then should we be a living church. Watering others we shall be watered ourselves, religion would thrive in our souls. Our pious

consecrated life would be like a box of precious ointment broken on the Saviour's feet, the sweet odour whereof would fill the town in which we are living, and the Lord would add unto the church such as should be saved.

Again, we are a *united* people. That we should all think alike, upon all points, is not to be expected. But the people do not wish to move without their minister, nor does your minister wish to do anything against his people, and when one cannot have his own way he falls in and works like a man in concert with the officers of the church, and side by side with the rest. Unity is strength. And there is one point at least which we are all agreed upon, viz: Wishing our church to succeed, that it may be blest and a blessing. Thus most of us are ready to speak a good word for it. A church which contains many unfaithful members—ever on the alert to find fault with this thing or with that, inclined to think poorly of every plan which they do not start or head themselves; or who run hither and thither spreading abroad every little trouble that the congregation may have among themselves, is not very likely to flourish. Thank God we have very few such. You are ever ready to say to others, come with us, because you wish to swell the number of the Lord's worshippers.

Continue to have your eye upon strangers when they come to the town, and tell them that this is a free church. If any properly belong to the Church of England and have wandered off, tell them that we should be glad to see them come back. If they go nowhere at all, whatever they call themselves, bring them here. And be attentive to all, rich and poor alike. Find them a seat, offer them a book, take them by the hand, find out who they are, and give me their names, and make them welcome.

Proselytizing, mind you, I abhor. Holding out worldly inducements, using decoys, stealing from this church, and snatching from that, in order to build up our own, is what I never have done and never will stoop to do. Preaching up unceasingly our own church instead of Christ, as though it were the only church in which people had much

prospect of being saved, is simply arrogance and folly. But let us not run into the other more usual extreme of trying to please the members of other churches by running down our own. Nor let us be of the number of those half-hearted folk who say that they like all churches equally well, and who as a rule, care very little for any. It is natural for every generous hearted man, though he may wish well to all, to have his particular friend. And so it is natural for every earnest, large hearted Christian to join himself to some particular church and love it more than the rest. Do not be ashamed of this. Do not be afraid to let people know it. They will respect you the more. Be not a bigot on the one hand, nor a nothingarian on the other; but join yourself to what you feel sure is a branch of the true church, and try to serve God and build up the kingdom of Christ in that station to which it has pleased God to call you.

5. I must moreover record my persuasion that another great cause of our success has been, that we are a branch of the United Reformed Church of England and Ireland. The English Church has suffered as much as any church from the tongue of misrepresentation and of slander, but wherever she is rightly represented and understood, she has and ever will have a strong hold upon the hearts of the people. She has had and still has her faults, and what church has not? But who can deny that she is nobly redeeming them? That she is the great bulwark of the Protestant Reformation, founded upon the Scripture as her rule of truth? That she has been the fruitful mother of scholars, and martyrs and Saints of God? Is she not first in the Missionary field, first in the dissemination of the Scriptures and in the circulation of Christian books, first in the building of churches, especially for the poor, and in every good work? Is she not in England, in Canada, and in the neighboring States making more rapid progress, comparatively, than any other church or denomination which you can point out?

Already we see in the various denominations a marked

Return to those usages on account of which they first separated from us, many who once thought it no harm but rather good to rail at her would now be ashamed to speak of her as they used to do. Why then should I hesitate to declare unto you that the good old Church of England is the church of my affection, my understanding and my choice? And why do I thus esteem her? Why have I unwavering faith in her future triumphs? Is it on account of her state endowment, her venerable antiquity, her apostolic origin and government, her incomparable liturgy, (the admiration of all pious and educated minds of every denomination and of every age,) or the bright array of illustrious names by which her annals have been adorned? No, these are great things, but they are not the chief. I will hold her fast because I believe she is a true branch of the church of Christ, and because whatever may be the exact nature or penalty of the sin of schism, I am sure she is clear therefrom. I cleave to her because she is a Scriptural church, because it was she who gave to the world this translation of the Word of God, which here lies open before me; because her services are full of Scripture, her Articles founded on the word of God, and the whole of her Ritual: rightly used and understood is suited to exalt and glorify Christ as the only Saviour of men, the King of Kings, Lord of Lords. Moreover, the Church of England is a Protestant church, her articles, her services are Protestant, and so am I, and so are you: and I believe that this is one great reason of the hold which our church has upon the affection of her members in this place, that they feel sure that such a church cannot err. There has in many quarters been too much inclination to go back from the noble simplicity of the Reformation to the adulterated doctrine, fantastic ritual, and inexplicable dumb show of the dark ages. This in some instances, has been done so insidiously that many people wish to see distinctly which way their leaders are going to take them. I believe that partisan newspapers have greatly exaggerated the danger, but danger there certainly is. And therefore, I think it the duty of every

Church of England Minister at proper seasons to put the Gospel to his lips and give no uncertain sound. Brethren, I call you to witness that I have always preached in this house as simply and plainly as I could, the good old fashioned Gospel of the Grace of God, laying down the foundation truths of man's natural depravity; his helplessness; the worthlessness of his so called goodness; the alone sufficiency of Christ's atoning blood; the necessity of a new birth of water and of the spirit, and of a new life by the indwelling of the Holy Ghost ministered unto us through the appointed means; election by grace; damnation if we will have it, by our own choice; the word of God, the great and final rule of faith. When the Church of England ceases to teach this, her candle will go out. When Christ Church, Belleville, ceases to teach and to hear it her glory will have departed. From all false doctrine, heresy and schism, from the whole system of sacramentarian theology, and ecclesiastical pantomime, which serves as an easy stepping stone to Popery itself; may God deliver us.

Let us never put Sacraments, Liturgy, Ministry, or Ritual, in the place of Christ; never obscure or keep back the pure doctrines of the Gospel. Never put anything else in the place of "repentance towards God, and faith in our Lord Jesus Christ;" Christ first, Christ last, Christ always, Christ everything, Christ all in all, was the teaching and preaching of the holy Apostles, and has ever been the utterance from this pulpit. And most emphatically do I say, "if we or an angel from heaven preach any other Gospel than this let him be accursed."

Brethren, I have done. Such is the record of the past.

"Thus far the Lord hath led us on."

The future, the untrodden future now lies before us; the curtain which mercifully conceals it cannot be raised by mortal hands; but I am sure we need not fear. Though earthly things are changeable, God changes not, His Word and promises abide forever. We may certainly take courage from remembering all the way which the Lord

hath led us for these twelve months past. Let us trust him for the time to come. If we continue as we have begun a united, working, faithful, praying and believing people, all will assuredly be well, and those splendid promises of Christ to His church will in our case be abundantly fulfilled.

"All thy children shall be taught of the Lord, and great shall be the peace of thy children; no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee, in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord."

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ADDENDA.

The Corner Stone of Christ Church, Belleville, was laid July 6th, 1864, by the Rev. JNO. GRIER, M. A., Rector of Belleville; the trowel being presented to him in behalf of the Building Committee, by Miss WALLBRIDGE; the sermon was preached by Rev. W. MACAULAY, M. A., Rector of Picton. The church was opened for divine worship on Sunday, January 1st, 1865, by the Right Reverend JNO. TRAVERS LEWIS, D. D., first Bishop of Ontario, assisted by the Incumbent. His Lordship preached morning and afternoon, the Rev. W. BLEASDELL, M. A., Rector of Trenton, preached in the evening.

BUILDING COMMITTEE.

THOMAS WILLS, Chairman,
FRANCIS MCANNANY, Treasurer,
C. L. COLEMAN, Secretary,
P. D. CONGER,
ROBERT GORDON.

ARCHITECT.—A. J. STAPLEY.

FIRST INCUMBENT.—REV. SEPTIMUS JONES, B. A.

CHURCH WARDENS.—P. D. CONGER, C. L. COLEMAN.

VESTRY CLERK.—ROBERT GORDON.

DELEGATES TO SYNOD.—Hon. L. WALLBRIDGE, Q. C., Speaker of Legislative Assembly, C. L. COLEMAN, WM. KERSTEMAN.

SUNDAY SCHOOL.

REV. SEPTIMUS JONES, B. A., Superintendent.

P. D. CONGER, Lay Superintendent.

MISS WALLBRIDGE, Superintendent of girls.

MISS MARY PERRY, and MISS AMELIA FORD, Infant Class Teachers.

C. E. MILLER, Secretary.

MESSRS. THOS. MCCRUDEN, and ARTHUR SMITH, Librarians.

TEACHERS.

Hon. Lewis Wallbridge,	Mrs. Thos. Muchall,
Mr. P. D. Conger,	Miss Mary S. Hutton,
" C. L. Coleman,	" Mary Perry,
" Robert Gordon,	" Elizabeth Kersteman,
" C. E. Miller,	" Davy,
" Geo. Adams,	" Louisa Davy,
" Albert L. Geen,	" Caroline Tapeon,
" Geo. Wallbridge,	" Marianne Wilkins,
" James Cunningham,	" Alwilde Ockerman,
" W. H. B. Menzies,	" Louisa Smith,
Miss Wallbridge,	" Harriett Smith,
Mrs. Kelso,	" Maria Smith,
Chas. Irwin,	" Amelia Ford,
Miss Margaret Cunningham.	

THE CHURCH WARDENS IN ACCOUNT WITH CHRIST
CHURCH FROM FIRST JANUARY TO THIRTY-
FIRST DECEMBER, 1865.

RECEIPTS.

Sunday Collections, morning, \$586 87,	
do do evening, 413 26,	\$980 13
Donations,	38 10
Part proceeds of Lecture,	8 61
	\$1,026 84

EXPENDITURE.

Paid Building Committee,	\$ 93 55
do Stipend, Rev. S. Jones,	723 23
do Sexton,	63 75
do Synod,	44 80
do Wood,	33 55
do Coal Oil,	26 50
do Wine,	4 83
do Sundries,	36 35
Cash on hand,	23
	\$1,026 84

P. D. CONGER, }
C. L. COLEMAN, } *Church Wardens.*

BUILDING FUND.

RECEIPTS.

Subscriptions and Contributions.....	\$3,129
Proceeds of Lectures for Building Fund.....	88
Proceeds of Bazaar, held in November, 1865.....	800
Collections at the opening of the Church.....	93
Money borrowed from Mrs. Hancox.....	1,600
	\$ 4,708

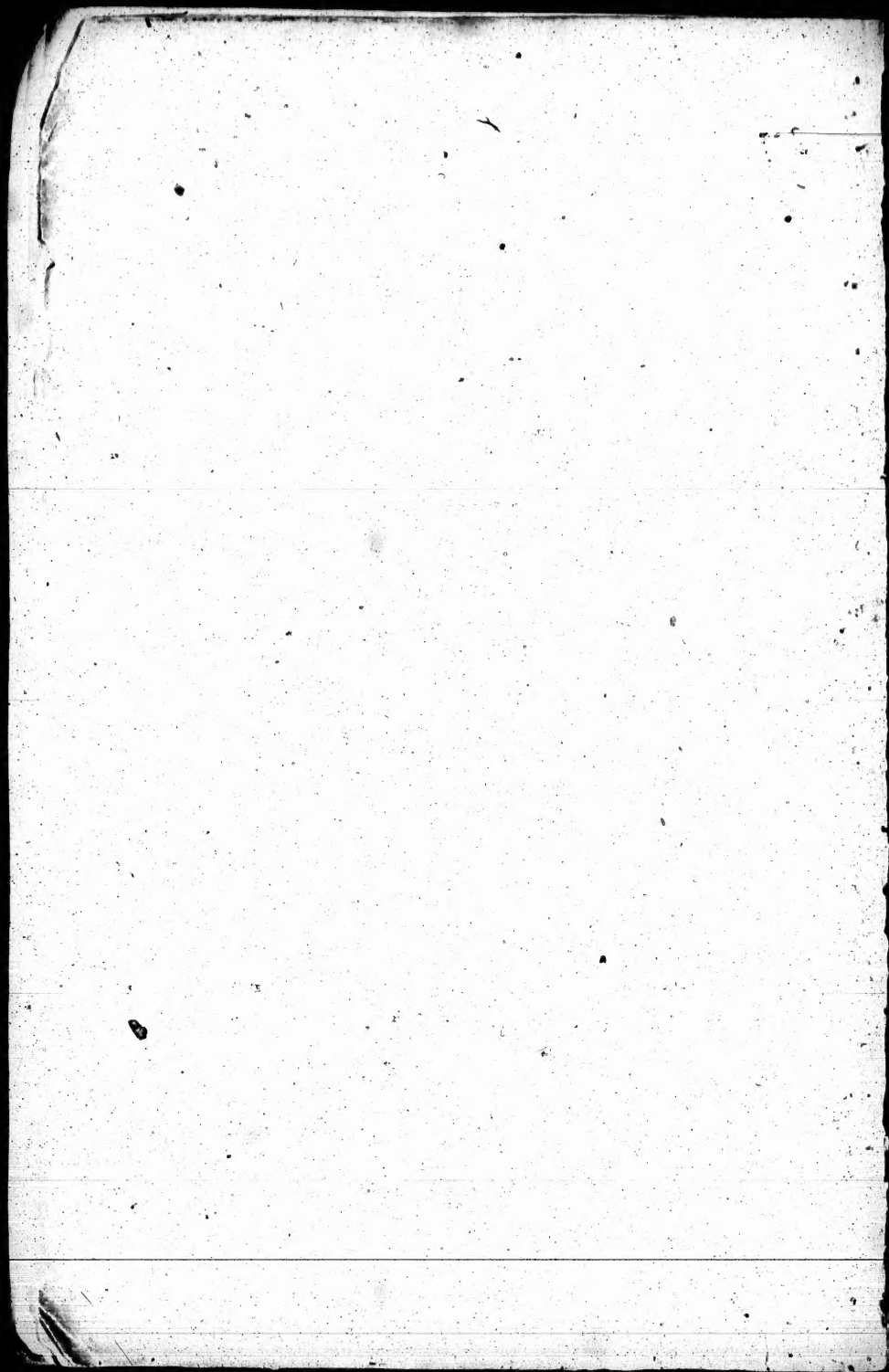
EXPENDITURE.

Original contract.....	\$3,200
Extras.....	500
Fresco work.....	800
Matting, Carpet, &c.....	150
Lights.....	50
Eave Troughs, and Pipes.....	95
Stoves.....	45
Fence and clearing ground.....	100
Pulpit, Reading Desk and Rail.....	35
Expenses in laying Corner Stone, &c.....	81
Insurance.....	28
Sundry expenses.....	115
Lots.....	800
Rector's stipend from 1st Sept., 1864, to 1st Jan., 1865.....	206
	\$ 4,715

Statement of all Contributions for Church Purposes
to 1st January, 1866.

Subscriptions and Contributions to Building Fund...	\$3,129
Proceeds of Lectures for Building Fund.....	88
Proceeds of Bazaar, held in November 1865.....	800
Melodion.....	200
Sunday Collections for the year 1865, \$980 13, Dona- tions, \$38 10, Poor, \$40, Christmas offering, \$56..	1,114 23
Proceeds of Lecture.....	8 61
Sunday School { Sunday Collections, \$65	
for the { Subscriptions to Library, 88	
year 1865. { Christmas Tree Bazaar, 60	
{ Lectures, 40.....	253 00
	\$4,590 84

THOS. WILLS,
Chairman Building Committee.
F. MCANNANY,
Treasurer.



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